is more than a few miles from running water. The importance of bathing in Washo ritual life made access to water particularly important. Springs were considered choice wintering sites because the water never froze over.

Material Culture

The following outline gives the main items of Washo material production. Almost all of these items have separate terms in the Washo language. Most of the terminology not included may be found in the vocabularies by Merriam (1904 and 1904-1935) and Kroeber (1907). The author's field data are supplemented here primarily by the works of Dangberg (1919) and Stewart (1941).

A. Housing and related items.
1. Winter house of poles, branches, sod, etc. in a conical form (galis dangal. Plate V, A illustrates a galis dangal.
2. Windbreak of branches in a half-dome form (gadu), Plate V, B.
3. Shade of various forms (ta?a).
4. Hunting and fishing blinds (ma?angal).
5. Meat drying scaffold (bialí).
6. Bed (tada), seat (itkolanga), and mat (maba) of woven sagebrush bark.
7. Fireplace (diyu itgumsǂwǂ) and torch (ulu ushi).
8. Log footbridge (mogahat).
9. Log ladder (bakmanga).
10. Fish dam (imbeshuk).

B. Clothing and ornaments.
1. Blankets or robes of whole skins or woven from strips of rabbit skin (dayoliti and umbidu). (Plate IV, C).
2. Deer or antelope skin clothing.
   a. belt (melliu)
   b. breechclout (gumyoyabuwe)
   c. poncho (damu)
   d. skirt (tsilugǂl)
   e. dress (mangumtash)
   f. apron (imboshude)
   g. moccasins (moko)
   h. headband (ihǂpbeyǂgul)
3. Leggings (pǂkishu wigas), woman's napkin, and baby diaper of sagebrush bark.
4. Helmet of fiber cord (megodihǂp).
5. Round snowshoes (shumelli) with wood rim and bark or skin network.
6. Bracelet (mǂliuyǂk), necklace (umlǂsuk), and ear pendant of bone, plant, or shell (madap) beads (makau).
7. Hafted and unhafted bone or stone drills.
8. Body paints of red (sawasan), yellow (waltsatsini), and white (dipak) in mineral pigments and charcoal for black (wǂlyauwi).
9. Feathers (tsisuapo), especially of magpie or eagle.
10. Scratching bone for tattoos.

1/ [see end plate V, following p. 74 — Analyst]

302 [412] [381] [765] [124]

The hair was cut (gumgaowi) with a stone knife (tagil) and washed in plain water. The hair was always cut at the girl's puberty and when in mourning. Facial hair was pulled out with the fingers. A hairbrush (ftwega) was made from the stiff dark brown root of the soaproot that was gathered west of the crest of the Sierras. This same brush was used in the seed pounding processes and then called an hgumbeyst.

301 ● 237

Feathers were worn for almost any special occasion, often with a headband (ih¢pbey¢gul). Women wore feathers on the back of their head usually, while men wore them anywhere in the hair or tied on to their elbows or knees. Any large feathers may be worn, but magpie and eagle were favored.

304 301 [756]

The ear lobe was often pierced by men and women with a wooden awl to receive an ear ornament which consisted of a bead or shell pendent on a string or a bone tube. More rarely, the nasal septum would be pierced by men, usually a shaman, to receive a bone pin.

301 [237]

Necklaces (uml¢suk), bracelets (m¢liuy¢k), and other jewelry were made from shell (madap), bone tubes, a red berry (d¢ell¢l¢gi d¢tki), animal claws, seeds, plant stems, rose buds (p¢sum¢li), and cedar knots. Shell beads (makau) or pendants were made from Olivella, Dentalium, Haliotis and local freshwater shellfish.

302 304 [531] [386]

The Washo used face and body paints as well as tattooing. Boys about nine and girls about fourteen or fifteen were often given decorative tattoos (mishu). The designs were the same for both sexes and consisted mainly of dots, lines, or circles. The pigment was a black soot (ts¢chit) mixed with grease. Roy James reported the use of acorn (malung) juice for tattooing. This was applied to the skin and scratched or pricked in with a sharp plant sticker from the buck brush plant (dau watl dama).

The process of pricking the ts¢chit into the skin was called balnasung. The operation would be repeated each day for two or three days. The tatooed spot would swell up a little, but not be particularly painful. Hank Pete's aunt put the letter "A" on his wrist so he would remember her.

302 [751] [177]

Face and body paints of red, yellow, black, and white were used by both men and women for social gatherings, a bad dream, in shamanistic practices or to prevent the skin from darkening during the summer. None was put in the hair. Red was commonly put on women's faces as a rouge, but this may be a rather recent innovation.

302 386 [317]

The red ochre (sawasung) was gathered south of Dayton and south of Markleeville. It was found in a powder form, wetted, rolled into a stick,

439
484
[291]
[433]
[621]
[463]
[251]
[628]
[648]
[871]

The Washo lacked well tailored clothing necessary for extensive winter travel. Their techniques of production were geared to small scale household use so that tradeable surpluses were rarely acquired. The Washo were organized into small scale groupings with few specilizations of labor. They lacked adequate storage techniques for fish and game so that surpluses in these foods were not preserved. Also inter-tribal frictions and hatreds often prevented safe travel outside of Washo territory. There are indications that once the Whites established an effective government over Washo and surrounding territory, trade and marriage between Indians from different tribes increased significantly. The Carson Indian Boarding School, established in 1890, became an important factor in developing intertribal cooperation by providing a situation in which individuals from several tribes could meet and become friends.

438

Certain kinds of goods were particularly heavy in the trade traffic of aboriginal Great Basin and California. Davis (1961, 12-4) gives an idea of what these items were in California. In order of importance they were marine shells and beads, salt, basketry, hides and pelts, bows, acorns, fish, pinenuts, obsidian, pigments, miscellaneous vegetal foods, rabbit skin blankets, arrows, and a number of less important items.

In one table Davis (ibid., pp. 12-4) lists 83 traded items. The Washo used 53 of these items. Except for five items made of marine shells and "Caucasian goods", all 53 of the items used by the Washo were gathered or made by the Washo.

[301]
[439]

Pacific coast beads and pendants were used for personal adornment, but they were unimportant in face of the competition with local shell, plant, bone, and stone materials.

[439]

It is probable that all of the 53 items in the list by Davis were occasionally received by Washo from non-Washo through trade. Even items that were abundant within Washo territory such as pinenuts, fish, basketry, and rabbit skin blankets may have been received by trade in special instances. Lists of things traded are of little value unless they reflect volume.

439

The goods most exported to the Miwok and Maidu were salt, pinenuts, obsidian, skins, and several Washo manufactures such as rabbit skin blankets and basketry. In return the Washo received principally acorns, soaproot for combs and brushes, a variety of medicinal plants, and occasionally manufactures such as baskets and yew bows. Few acorns were received by the Washo through trade unless the local crop was poor. All the other plants traded were received primarily through gathering and not trade.

[114]

Both Davis (1961) and Sample (1950), in their summaries of California trade, repeated a view held by Barrett and Gifford (1933, 193, 221). It is

Wada NT20
Ashawasi N5

NWA 854

NWA [982]

NWA 304

NWA 301

NWA 304

NWA [907]

NWA [84]

| | | |

Washo NT20
Achomawi N55

CULTURE ELEM. DISTRIB.: XIV—CLOTHING: NORTHERN PAIUTE

	Ch	Lt	Cr	Ow	Pa	Yo	Mo	Ot	Ad	Ba	Pa	Wa	Ut	Ad
SKINS AND LEATHERS														
1355. Buckskin (tanned)	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1356. Shell beads (tomi)	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1356. Shell disk	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1357. Olivella (tupa or tote)	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1358. Dentalium (pikuhe)	–	–	–	–	–	–	–	–	•	•	•	•	•	•
1358a. Haliotis (pikuhe)	–	–	–	–	–	–	–	–	•	•	•	•	•	•
1357. Glass beads	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1357a. Bone pendants	–	–	–	–	–	–	–	–	•	•	•	•	•	•
1359. Animal claws	–	–	–	–	–	–	–	–	•	•	•	•	•	•
1359. Bear	–	–	–	–	–	–	–	–	•	•	•	•	•	•
1359. Wildcat	–	–	–	–	–	–	–	–	•	•	•	•	•	•
1361. Animal teeth	–	–	–	–	–	–	–	–	•	•	•	•	•	•
1362. Bowlines (tobacco or tanline)	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1363. Charred pine seeds	–	–	–	–	–	–	–	–	•	•	•	•	•	•
1364. Bone tubes	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1365. Of bird bone	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1366. Of mammal bone	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1366a. Cane tubes	–	–	–	–	–	–	–	–	•	•	•	•	•	•
1366b. Carved bone pendant, fish shaped	–	–	–	–	–	–	–	–	•	•	•	•	•	•
1367. Belts	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1368. Belts of: buckskin	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1368a. Tule	–	–	–	–	–	–	–	–	•	•	•	•	•	•
1368. Animal fur	–	–	–	–	–	–	–	–	•	•	•	•	•	•
1368. Bones	–	–	–	–	–	–	–	–	•	•	•	•	•	•
1340. Beads	–	–	–	–	–	–	–	–	•	•	•	•	•	•
1341. Teeth	–	–	–	–	–	–	–	–	•	•	•	•	•	•
1342. Bones	–	–	–	–	–	–	–	–	•	•	•	•	•	•
1343a. Quills	–	–	–	–	–	–	–	–	•	•	•	•	•	•
Paint														
1343. Dry pigment applied	–	•	–	–	–	•	•	•	•	•	•	•	•	•
1344. Applied over greased skin	–	•	–	–	–	•	•	•	•	•	•	•	•	•
1345. Applied over saliva on skin	–	–	–	–	–	–	–	–	•	•	•	•	•	•
1346. Pigment mixed with: marrow	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1347. Water	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1348. Pigment applied to: face	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1348. As rouge	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1350. Body	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1351. Hair	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1352. Pigment applied with: fingers	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1353. Stick	–	–	–	–	–	–	–	–	•	•	•	•	•	•
1354. Pigment applied after bad dream	–	–	–	–	–	–	–	–	•	•	•	•	•	•
1356. Pigment applied to prevent skin darkening in summer	•	•	–	–	–	•	•	•	•	•	•	•	•	•
1357. Pigment: black mineral	•	•	–	–	–	•	•	•	•	•	•	•	•	•
1358. Charcoal	•	•	–	–	–	•	•	•	•	•	•	•	•	•
1359. Soot (atoetaigan)	•	•	–	–	–	•	•	•	•	•	•	•	•	•
1360. White mineral (ivi)	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1361. Red mineral (pa'uima)	•	•	•	•	•	•	•	•	•	•	•	•	•	•
1362. Blue mineral	•	•	–	–	–	•	•	•	•	•	•	•	•	•
1363. Yellow mineral (ocoapi)	•	•	–	–	–	•	•	•	•	•	•	•	•	•
1363a. Yellow vegetable (oka)	–	•	–	–	–	–	–	–	•	•	•	•	•	•
1364. Green mineral (paitoitaigan)	–	•	•	•	•	•	•	•	•	•	•	•	•	•
1365. Specularite (yahapi) (galena?)	–	•	•	•	•	•	•	•	•	•	•	•	•	•

[p. 591]

Washo NT20
Achomawi NS5

N 224 [787] luck for deer. He would dream of place and circumstances of hunt. Usually he learned not to kill the first deer, but to wait until the second, a big buck, came along. The place was called pai dŏpi ("clay rock"). W [30] Wa: Hunters painted themselves at times to help get deer.

Antelope Hunting

N [134] Paviotso: The statement by Lowie, 197, that "the antelope lived in the mountains, not in the valley" is of course a slip of reversal. The herds still extant occupy the valleys. Lowie, 303, also quotes the rather full and apparently authentic account from Hopkins, 1883, 55-57.

27a. K: Lowie, 304, tells of the Kuyui antelope hunt. Only where his elements differ from those here recorded is a note indicated. To: MW did not know of communal antelope hunt, but GW said he had heard of just one such hunt in Smith Valley, home of Tŏvusi. Special antelope hunting was denied for their Owens Valley neighbors by Steward, 253, who treats antelope and mt. sheep together. Antelope, male, watsi', female, or in general, tŏna'.

28. Ta: Corral called kuapŏ.

N [283] 28a. To: - (LP). Ta: A great rope, watsi'dŏgŏp°, about the size of a man's wrist, was made of twisted sagebrush bark. The rope was sometimes a mile long so that it could be placed on top of sagebrush and reach around a hill. Balls of sagebrush hung down between bushes. A: Rope of tules used at times instead of sagebrush-bark rope.

N [283 224]

29a. N. Paiute: + (Hopkins, 57): Circles of sagebrush built around mounds of brush. K: A large mound of sagebrush was in the center of the brush circle (Lowie, 304). Ki: Mound of sagebrush in center of circle (Kelly, 84).

30. N. Paiute: + (Hopkins, 55).

31. K: + (Lowie, 304). Ta: Converging lines of humans served as wings to guide antelope into corral. Wd: - (Bd).

N [746] 32. Owens Valley: - (Steward, 253). To: - (LP). Tŏ: The regular "captain" decided time of antelope hunt and the night before led ceremony, which included dancing, smoking, and the like.

34. K: + (Lowie, 304).

35. Wd: - (SC).

36. K: + (Lowie, 304).

N [534] 37. K: Hopkins and Lowie mention notched stick which used in Pyramid Lake antelope dance (Lowie, 304). Tŏ: Wild-rose stick with thorns left on was used.

38. N. Paiute: Stuffed hide made in conical shape and wrapped with rope, then rubbed with a stick (Hopkins, 56). Ki: + (Kelly, 84).

41. N. Paiute: + (Hopkins, 56).

N [276] 42. N. Paiute: + (Hopkins, 56). Smoking morning and evening; pipe passed to right around circle 5 times.

[P.422 (c)]

NR13 Northern Paiute NR13

Washo NT20
Achomawi NS5

DRESS AND ADORNMENT

Necklaces

W [30]

1324. Wa: + (Smith, notes).

N 301 [139 172]

1325, 1326. Lovelock Cave: + (Loud, 105).

1326. K2: DM got his dentalia at Susanville about 30 years ago; 25 shells cost seven dollars.

1327a. Lovelock Cave: + (Loud, 42).

1332. Ki: + (Kelly, 117).

A [30]

1333. To: Bought from California. AE: Only women used pine-seed beads. Were used as beads on dress. Obtained from California Indians W of Achomawi.

1334. Paviotso: "Some who paid much attention to appearance had a bone cylinder in the nasal septum" (Curtis, 69). Wd: Fish vertebrae strung to wear were the only bone beads.

W [30]

1335. Wa: + (Smith, notes).

N [172]

1336b. Lovelock Cave: + (Loud, 42, also, pl. 12,c and University neg. 15-5931).

Belts

N 302 177

1337. Tg: Belts were made of wihavi (dogbane).

1340. Beaded belts made only since white contact.

N 302 246

1348. Paviotso: Men and women painted face daily with red or white material (Curtis, 69).

[72]

1361. Lovelock Cave: + (Loud, 109). Ki: "Red paint is yellow rock which is burned and ground."

A [135]

1362. AE: Blue paint in hole near Tittle Hill, SE of Alturas.

1363. Lovelock Cave: + (Loud, 109).

N [322]

1364. At: One Paiute word designates green and blue.

N [135]

1365. Kü, To: Yadupi was obtained in abundance from a site in White Cloud Canyon, SE of Lovelock. The property now belongs to Mr. John T. Reid, mining engineer, who called the shiny powder "hematite." Mr. Otto F. Heizer, another mining engineer of Lovelock, identified the material as Fe_3O_4, "speculorite." I suspect it is the same as that listed by Steward as "galena," which it resembles. It was used to ward off evil spirits, especially bad dreams. Ki: Yadupi got from Nixon Indians. AE: Yadupi was obtained from the Paiute even in early days before white people.

N [776]

A [439]

Hair Dressing

W [302]

1375. Wa: + (Smith, notes).

N 302

1378. Paviotso: "Men arranged the hair in 2 braids, with the ends wrapped with strips of otter fur" (Curtis, 61).

1382. Ki: – (Kelly, 115, but she cites De Angulo's statement that the hair was worn loose).

1386. Tg: Tagö women learned braiding of hair from Araitsi of Warm Springs, Oregon. Before that they just let hair hang loose. Borrowed braiding style before white people arrived.

W [302]

1387. Wa: – (Smith, notes).

N [172]

1390a. Lovelock Cave: + (Loud, 38).

1396. To: Pitch in the hair or on the hands